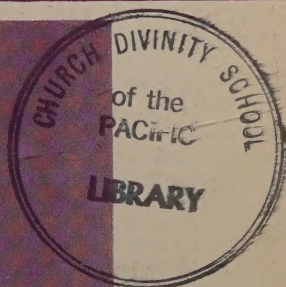


THE EXPOSITOR

D · H · O · M · I · L · E · T · I · C · R · E · V · I · E · W



JOURNAL OF PRACTICAL CHURCH METHODS



And He went into a city called Nain

PARENTAL TRAINING

A PERSON may turn his back on international problems, to social and civic questions and to his church and community responsibilities. He may even do it with a self-righteous gesture, asserting, "I am no busybody messing in other people's affairs. Let the big fellows and those who've been hired to take care of these things handle them."

But his responsibility as a parent he cannot dodge in that fashion. The father of a boy arrested for deliberately obstructing traffic on the street that ran by the school, angrily demanded of the principal, "What do you teach in this school anyhow, that my boy should do a thing like this?"

Gruffly, the principal retorted, "I shall answer you if you tell me what you, by example and practice, teach your boy,"

"That's none of your business," defiantly replied the father, "I pay taxes to support this school and it is supposed to teach the kid not to do such things."

Woe unto the parent who thus tries to shift his responsibilities. The home is the greatest educational institution in the world. Father and mother are still the most influential teachers. Particularly is this true in moral and spiritual education. Many articles emphasize the need of parental co-operation if the work of the Sunday School is to be effective. Anyone taking note of the very short time that the child is in Sunday School will readily see the truth of this. Parents need to remind themselves often of the admonition given them in the baptismal serv-

(See page 66)

| | |
|--------------------------------|----|
| Influential Preaching | 41 |
| <i>William J. Krutza</i> | |
| Our Faith in Immortality | 42 |
| <i>Herbert W. Hahn</i> | |
| Is Death the Only Punishment | 43 |
| <i>Prof. J. R. Mantey</i> | |
| Parental Training | 35 |
| Editorial Columns | 45 |
| <i>The Long Handled Damper</i> | |
| Church Methods | 46 |
| Lenten Reading | |
| Good Friday Suggestion | |
| Word From the Cross | |
| An Easter Mission | |
| Outlines | |
| Church Fund Raising | |
| <i>Norman E. Nygaard</i> | |
| Recommended Church Music | |
| for Choir and Organ | |
| From Easter - | |
| Sermons | 50 |
| Judas, Son of Perdition | |
| <i>Clarence E. Macartney</i> | |
| The Matchless King | |
| <i>W. Franklin Harkey</i> | |
| Thomas, One of the Twelve | |
| <i>Milton Thomas</i> | |
| First, Give Yourselves | |
| <i>Norman E. Nygaard</i> | |
| Illustrations | 61 |
| Book Reviews | 64 |
| Topical Index | 69 |
| Buyer's Guide | 70 |

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rates: Domestic, \$3.00. Foreign, \$3.50. Single copies 35¢. Back copies 50¢. Back Volumes, \$4.00. Subscriptions are continued from one year to the next unless otherwise instructed by subscriber. Manuscripts must be typewritten and accompanied by a stamped, addressed envelope. Send manuscripts to the Editorial Offices, East Aurora, N. Y.

Entered as second-class matter at the Post Office at Cleveland, Ohio.

Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.

INFLUENTIAL PREACHING

WILLIAM J. KRUTZA

EVERY preacher wonders concerning the influence of his preaching. Am I meeting the needs of my people? Am I influencing them to be more Christ-like? Am I leading them into fuller Christian service and witness? These and many other questions arise in the mind of every servant of God. A careful analysis of our preaching material and plan is necessary if we want an affirmative answer.

Some preachers like to be known for being loud and long. Others like the reputation for being short and sweet, but the effective preacher of God's Word will look deeper into his preaching to find those qualities which make effective sermons. The length of a sermon and the volume of the preacher are exceptionally poor criteria upon which to plan our preaching pattern. Of course extra long sermons or extremely short ones are not the usual, neither is the shouting pulpiteer. A sermon should be long enough to include sufficient materials for an adequate presentation of the sermon theme, and the preacher's voice should be varied in quality and quantity to keep his hearers interested and informed.

The following suggestions are offered not as a means whereby we as preachers can go to the top of the ladder in the ministry. (God forbid that we are in the ministry for personal advantage or prestige) but that we might be effective in meeting the needs of them to whom we minister. The ultimate purpose of an influential ministry is the upbuilding of others in practical godliness. The true minister always puts God first, others second, himself last.

In these days of unrest and uncertainty, the message of the servant of God is of utmost importance. What the congregation is able to take home and apply in the daily routine of living will be determined by the manner of presentation.

What we say and how we say it has a lasting effect upon the attitudes and actions of our hearers. It is therefore necessary that we do our best to bring about an active response on the part of the hearers.

Our messages should be *simple*. The greatest compliment to any sermon is a child's response. "I liked your sermon. I understood what you were saying." The mark of an educated minister is not his ability to use three, four and five syllable words, but his ability to get his hearers to understand. Not only in the words used, but in the manner of presentation, simplicity should be the rule. Our aim is not to present our vocabulary, but rather the simple message of the mercy of God toward sinful men. The gospel message is simple, but often its simplicity is lost in the complexity of sermonizing. If we are simple, instructing the children, we shall also be able to capture the attention and understanding of the adults. Simplicity promotes clarity; clarity promotes understanding; understanding promotes decision; and decision is the very ultimate aim of all true preaching.

Our message should be *positive*. Americans are people of action. Christianity is a religion of positive action toward God, toward others and toward ourselves. Church people are desirous to learn more about what they should do rather than what they shouldn't do. If the preacher presents the positive actions of the Christian life he will find that the response will also be positive, the "don'ts" will take care of themselves. When we preach "don't do this, don't do that," we usually fail to preach "do this, do that." Consequently, our people are left in an empty void. They have nothing with which to replace what they have quit doing. The true pastor inspires his people to positive actions.

Our message should be *up-to-date*.

Many preachers use illustrations that should have been forgotten decades ago. A Civil War story is out of date especially if a similar happening was true in World War II, or in the Korean conflict. We can no longer talk about the fast speed of the conventional airplane, or the automobile records established in 1940. Our illustrations should be taken from the historical and scientific facts of today's world. Our mode of expression must also be that which people understand in this generation.

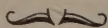
Our message should be *interesting*. If people watch their time-pieces it is the preacher's fault. Many sermons contain all of the necessary qualifications stated so far, yet they are not interesting. A minister must learn how to keep the attention of his people. He must be able to couple the humorous with the solemn, the challenging with the comforting, the sorrows of life with the joy of living, and commandments with commendations. We must stimulate the peoples' interest in their church and the missions of the church. He must remember that he is the spark which ignites the enthusiasm of the congregation.

Our messages should be *spiritual*. It is possible to be spiritual without being stuffy. Old-fogyism is not substitute for a genuine spirituality. Many preachers pretend to be spiritual by putting on a false front. Spirituality must be grounded in Jesus Christ and not in ourselves or our efforts of self-improvement. The preacher will never be able to preach an effective spiritual message beyond his own spiritual depth. Spirit-

uality in the sermon is not measured by the number of Scripture verses cited or the multitude of theological phrases used, but by the attitude of love expressed toward the people and toward the Lord. We must be saturated with the love of Christ. We must have a burning desire to please Him and to love like Him. We must experience His constant power and presence. Then, and only then, shall we be able to preach spiritual sermons.

Our message should be *Biblical*. Every sermon should derive its theme from the Bible. Blending with the theme should be all the sermonic overtones. Each part of the sermon should point to the central truth of the text or passage being expounded. There is no valid excuse for saying, "Well, I guess I need a text, so I'll read one." We are called upon to be faithful ministers of the Word of God. Our people shall be as biblical as we are in the pulpit, certainly not moreso. A biblical church will always have a biblical pulpit. We must build Christian character with Christian material -- the word of God.

Upon examination of the task of being influential preachers in today's world we find that no man is capable. Therefore, we need superhuman vision, the wisdom of God, in order to fulfill our ministry. As we depend upon Christ and allow the Holy Spirit to speak to and through us, we will accomplish our task. When He is our strength, wisdom and guide, we will not fear the consequences of our preaching. He will use us in influencing others to take up their crosses and follow Him.



Our Faith in Immortality

HERBERT W. HAHN

ONE of the great questions that men in all ages have asked is, "If a man die shall he live again?" Some, indeed, have answered this question in the negative, and have said, "No." But Christianity has an affirmative answer. It says, "Yes." Christ, Himself, who rose from the dead, and triumphed over death and the grave, said, "I am the

resurrection and the life, He who believes in me, though he were dead, yet shall he live; and whoever lives and believes in me shall never die."

Christ not only assures us of life eternal, but also says, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will

come again, and receive you unto myself, that where I am ye may be also."

This has been the firm conviction and belief of Christians through the centuries; and it is still their unshaken faith today. St. Paul affirms this faith when he says, "We know that if this earthly house of our tabernacle in which we live, be destroyed we have a building from God, a house not made with hands, eternal in the heavens."

Our belief in immortality is not an isolated article of faith, which must be proven and defended by itself. It is a member of a family of beliefs which are closely related - by faith in God - faith in Christ - faith in the Holy Spirit who dwells in the hearts of men and women - faith in a society of redeemed and ennobled souls - faith in the communion of saints, and, as a fitting climax, faith in life everlasting.

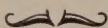
Tennyson's belief in Immortality was based on his faith in God, for he said, "Thou wilt not leave us in the dust, Thou madest man; he knows not why; he thinks he was not made to die, and Thou madest him. Thou art just."

The same was also true of the Psalmist, who wrote, "I have set the Lord always before me; because He is at my right hand I shall not be moved, therefore my heart is glad, and my spirit rejoices, my flesh also shall rest in hope. For Thou wilt not leave my soul in the grave; neither wilt Thou suffer Thy Godly one to see corruption."

This was true in an even greater measure of Christ. He not only had faith in God, but when He died on the cross, He entrusted His spirit to God. After He was dead, they took His body down from the cross and placed it in a tomb. His spirit, however, could not be imprisoned in a tomb; and today we sing:

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives forever with His Saints to reign;
He arose! He arose!
Hallelujah! Christ arose!

And today He is alive to live for evermore; and He assures us by saying, "Because I live, you will live also."



Is Death the only Punishment

Prof. J. R. MANTEY

THE claim is made, chiefly by one sect which is less than one percent of Christendom, that there is no immortality for unbelievers, that their souls perish at the same time that their bodies die. This is a premise assumed and rigidly adhered to in spite of the fact that Scripture teaches punishment for the unsaved.

It is true that there are a few verses in the New Testament where death is used in a figurative sense. In these passages death connotes being without favor and mercy of God, not end of existence. John wrote that the believer passed from death into life at the time when he accepted Christ (John 5:24). He also stated that the one who does not practice love abides in death (I John 3:14).

And Paul, apparently, had a similar idea in mind when he wrote "the wages of sin are death." At any rate, where the state of the lost is dealt with in detail, in the New Testament, punishment after death is specifically mentioned.

Most of us shrink from readily accepting what is taught in the Bible as to the unchangeable destiny and fate of the unredeemed. Especially would we prefer that God's mercy should be extended to them some time in eternity. Since God is motivated by love, will He withhold his forgiveness forever?

However, if the fate of the unsaved is not eternal, we have no statement in the Bible to that effect. But there are many statements to the contrary.

And many of those who sleep in the

dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Daniel 12:2

And these will go away into eternal punishment, but the righteous into eternal life.

Matthew 25:46

In Jehovah's Witnesses' *New World Translation* (Mt. 25:46) the Greek word, *kolasin*, which is regularly defined punishment in Greek lexicons, is translated *cutting off*, in spite of the fact that there isn't a shred of lexical evidence anywhere for such a translation. We have found this word in first century Greek writings in one hundred and seven different contexts and in every one of them it has the meaning of punishment, and never, "*cutting off*." But since their premise is that there can be no eternal punishment, they have translated the Scripture to make it compatible with their theology. By that method one can easily pervert the biblical teachings and make them teach the very opposite of what God intended. Evil can even be made to appear good.

Jesus' vivid, graphic picture of the rich man in torment after death (Luke 16:19-31), certainly teaches retribution for the unsaved, in which account he is informed that he can never escape punishment since a great, impassible gulf separates him in hell from Lazarus in heaven. Here Jesus has drawn back the curtain separating us from eternity and has allowed us to get a glimpse of a man suffering in hell. Here a selfish man is pictured before and after death. If this passage does not teach punishment after death for an unsaved person, what does it teach? Since Lazarus is named in the introduction to the passage it appears to be not a parable, but an account of the different fates of two men who had actually lived on earth. In no parable is a person's name mentioned.

Hebrews 9:27, which, without any grounds for it in the Greek, is mistranslated in the *New World Translation*: And as it is reserved for men to die once for all time, but after this is a judgment. But this verse is correctly translated in R.S.V.: And just as it is appointed for men to die once, and after that comes judgment. Note that the phrase *for all time* was inserted in the former version

without any basis in the original for it. No honest scholar would so attempt to pervert the Word of God! The writer of Hebrews evidently believed that judgment awaited the unredeemed after their death.

The apostle John affirmed the same idea in John 5:29: The hour is coming when all who are in the tomb will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment. Death is not the judgment. Judgment comes after death. cf. also Heb. 10:27.

The apostle Peter was naive enough also to believe the same. The Lord knows how to keep the unrighteous under punishment until the day of judgment. (II Peter 2:9).

Jesus is quoted to have said, "You breed of vipers, how are you to escape being sentenced to hell." (Matt. 9:33). "It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where your worm does not die, and the fire is not quenched. (Mk. 9:47,48). cf. also Mk. 9:43 and Matt. 13:42,50. If Jesus did not mean escape in hell after death, why did He say, "Where their worm does not die"?

Perhaps the chief reason why people do not want to believe in eternal punishment for the unredeemed is due to an inadequate conception of the fact that the New Testament, while teaching that this punishment is to be endless, also teaches that it is not the same for all. Each unbeliever is to suffer according to his misdeeds. In Luke 12:47-48, the statement occurs that some will be punished with few stripes, while others, who willfully disobeyed God will be beaten with many stripes. This same teaching of degree of punishment is reiterated in Rom. 2:5,6. "But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. For he will render to every man according to his works." God's justice demands that the wicked be requited according to their wickedness. He would not be just, if this were not so. The condition for many will be much more tolerable in hell than it will be for others.

(See page 68)

The Editor's Columns



THE LONG-HANDLED DAMPER

THE cold, January wind whipped right up the lovely little mountain valley, driving the snow in horizontal wisps by the window at which I sat at work. Inside the cabin the huge, blazing logs in the gaping fireplace whistled and sputtered merrily and cast dancing highlights and shadows all over the place, which made the most difficult part of my immediate occupation that of keeping my fickle thoughts from dancing off with the host of light-hearted reflections. For me, little is as impelling in its allure as an open fire. But the work had to be done and with a surge of determination I turned my back on the warm, inviting witchery of the open fireplace.

When one is completely lost in the contemplation of any type of undertaking, the hours have a way of flitting by on muffled wings, and with amazing rapidity. So it was that I at length became conscious of coolness in the cabin. The fire had burned low. Only a bed of radiant embers remained of the two large beech logs that had been burning in the fireplace.

I pulled on my sheepskin reefer and stepped gingerly to the snow-draped pile of cord-wood near the cabin door. Knocking the clinging snow from a sizeable chunk of knotty oak, which was larger than I could comfortably handle, I made my way back into the welcome shelter of the cabin and with no small effort, finally got the big log well back on the irons in the fireplace. That the log was barely shy of the total breadth of the fireplace didn't ease the job any, but it finally went into place and I returned to my work at the table by the big window which looked out on the snow-draped conifers on the far slope of the valley.

How long I worked I am unable to say, but it was not long before I slowly roused to a smarting in my eyes and the related fact that the cabin was full of acrid smoke. The fireplace had been functioning perfectly until I had outmaneuvered that big, knotty log. Now, heavy rolls of smoke spewed out and curled up over the upper lip of the fireplace and made the room unliveable. There was nothing to do but to open the two cabin doors and permit the wintry wind to purge the place of smoke as it whistled through.

Twice I had to open the doors to let a bit of air in, and as I stood holding the front door open the second time, I was greatly relieved to see my friend, whose cabin it was, approaching from a beautiful stand of snow-laden evergreens.

He smiled as he sensed what had happened, for he had had the same experience several times before he had discovered the cause. Hanging down from the top of the grate opening was a metal rod handle. It controlled the damper at the base of the flue. Pulling it forward opened the damper. Pushing it back closed it denying to the smoke the draft necessary to pull it up the chimney.

Inadvertently, while I was wrestling the big log into place on the irons, it had completely filled the fireplace opening and effectively prevented me from seeing the damper handle being moved to the shut position by the big log. No wonder the smoke poured out into the room. It could go nowhere else.

And how like life, as a whole, was that fireplace, with its long-handled damper control rod. In order to enjoy what we so often mis-judge as maxi-

(See page 68)

THE CHURCH AT WORK



PROTESTANT LENTEN READING

Each year the Protestant Lenten List Committee of the Religious Publishers Group invites an outstanding person to select 26 recently published books for Lenten reading. This year the Selector is Bishop Gerald Kennedy of the Los Angeles area of the Methodist Church. Bishop Kennedy is well known for his many books and for his radio and television programs.

"Few things annoy me more than a self-appointed expert telling me what I ought to read," says the bishop. "Adult books read as a boy made me stretch my mind for meanings but dimly grasped. But is that bad? I take a very dim view of all the emphasis on guidance in reading."

He continues, "This list of books, therefore, represents no more than one man's personal preferences. . . . All I can say is that the books chosen seemed to have certain superior qualities to at least one reader. . . . I believe that any reader can find religious insight and spiritual-nurture from any book on the list."

Without space available to elaborate on the individual book, there follows the Kennedy list, the publisher and the price.

THE BOOK THAT IS ALIVE, John Paterson. Scribners, \$3.50

CHRISTIAN DEVIATIONS, Horton Davies. Philosophical Library, \$3.75

CREED OF OUR HOPE, Merrill R. Abbey. Abingdon, \$1.75

THE CROSS IS THE KEY, Clifford A. Nelson. Augustana, \$2.50

THE DARKNESS, Evan John. Putnam, \$3.50

THE DILEMMA OF CHURCH AND STATE, G. Elson Ruff. Muhlenberg, \$1.50

EACH ONE TEACH ONE, Frank Laubach. Longmans, \$3.00

THE EARLY EVANGELICALS, L. E. Elliott-Binns. Seabury, \$6.50

FROM A CHRISTIAN GHETTO, Geddes MacGregor. Longmans, \$2.00

THE GOSPEL ACCORDING TO MARK AND ITS MEANING FOR TODAY, E. T.

Thompson. Knox, \$2.95

HORNS AND HALOS IN HUMAN NATURE, J. Wallace Hamilton. Revell, \$2.50

IF GOD BE FOR US, Robert E. Luccock. Harpers, \$2.50

IMMORTALITY: THE SCIENTIFIC EVIDENCE, Alson J. Smith. Prentice-Hall, \$3.00

THE INSPIRATIONAL READER, William Oliver Stevens. Doubleday, \$3.50

THE JOURNEY, Lillian Smith. World, \$3.50

A JOURNEY INTO FAITH, Thomas S. Kepler. Abingdon, \$2.50

MAN AND GOD IN THE CITY, Kenneth D. Miller. Friendship, \$2.00

THE MEASURE OF MAN, Joseph Wood Krutch. Bobbs-Merrill, \$3.50

ROADBLOCKS TO FAITH, James A. Pike & John M. Krumm. Morehouse-Gorham, \$2.25

THE SALTY TANG, Frederick B. Speakman. Revell, \$2.00

SHE DID TAKE IT WITH HER, Dudley Zuver. Harper, \$2.75

SMOKE ON THE MOUNTAIN, Joy Davidson. Westminster, \$2.50

A SYMPHONY OF THE CHRISTIAN YEAR. Randolph Crump Miller. Seabury, \$3.95

A TALE OF TWO BROTHERS, Mabel R. Brailsford. Oxford, \$4.00

A TREASURY OF THE KINGDOM, E. A. Blackburn. Oxford, \$3.50

THE WAYS OF POWER AND LOVE, Pit-rin Sorokin. Beacon, \$6.00

* * * * *

WHO SPEAKS FOR GOD? Gerald Kennedy. Abingdon, \$2.50

GOD'S GOOD NEWS, Gerald Kennedy. Harper, \$2.50

GOOD FRIDAY SERVICE

"Music has a definite religious value, but it must be well presented if it is to bring a message to the worshipper," says an understanding pastor. However many churches find it impossible to engage the services of trained artists and musicians, and the following service requires no such outlay. An organ, and organist, one soloist and a volunteer choir are needed, and are within the reach of most churches.

The Seven Words From The Cross

Organ: "We Would See Jesus." Men-elssohn.

Invocation and Lord's Prayer.

Scripture Reading: John 19:1-24.

Hymn: Oh, Sweet Wonders of the Cross.

First Word: Father forgive them for they know not what they do.

Solo: There Is A Green Hill Far Away.

Second Word: Verily I say today thou shalt be with me in paradise.

Silent Prayer: with organ playing softly
Jesus Lover Of My Soul, Martyn.

Third Word: Woman behold thy son... behold thy mother.

Hymn: When I Survey The Wondrous Cross.

Fourth Word: My God, my God, why hast thou forsaken me?

Prayer: For God's presence in times of trial and sorrow.

Silent Prayer: with organ playing softly,
Rock of Ages.

Fifth Word: I thirst.

Hymn: Volunteer Choir, O Sacred Head, now wounded.

Sixth Word: It is finished.

Hymn: In the Cross of Christ I Glory.

Seventh Word: Father, into thy hands I commend my spirit.

Prayer: For deepening faith in Christ's atonement, and God's love for all.

Silent Prayer: with organ playing Nearer my God to Thee.

Benediction.

Postlude: Come, Ye Disconsolate.

WORDS FROM THE CROSS

word of Charity.

word of Confirmation

word of Challenge.

word of Compulsion.

word of Comradeship.

word of Completion.

word of Confidence.

word of Conquest.

AN EASTER MISSION

Devotionals and sermons this week will relate to the life of Jesus during Passion Week, and in some instances will be illustrated by reproductions of famous painting by both the old masters and modern artists.

*

Sunday Morning: The Desire of Nations.
"Sir, we would see Jesus."

Sunday Evening: "Behold thy King cometh unto thee."

Monday: The Last Supper. "Is it I?"

Tuesday: Gethsemane. "Could ye not watch with me one hour?"

Wednesday: Trial of Jesus. "Barabbas or Jesus."

Thursday: The crucifixion. "It is finished."

Friday: The Sealed Tomb. "You have a guard, make it as fast as you can."

Second Week

Sermons deal with the experiences of life and may be illustrated by the Parables of Christ and selected art work and colored slides.

Monday: Little Pictures from Life. Life as seen by an artist.

Tuesday: After the Banquet. "And when he came to himself..."

Wednesday: What Shall the Harvest Be? "Whatsoever a man soweth."

Thursday: Rejected Invitations. "I pray thee, have me excused."

Friday: A Message to Men Who Toil. "Is not this the carpenter's son?"

Sunday: Bought With A Price. "For ye are bought with a price."

That Which was Lost. "The Son of Man is come to seek and to save."

Exchange

THREE CONTRASTS

1. The Actual. The entry of Jesus into Jerusalem, is the nearest to triumphal achievement He made on earth. Yet in reality it was a very simple and human event - a few plain disciples and some very simple people who sang His praise, and Jesus sitting upon the back of a humble animal entered the city.

2. The Possible. Jesus could have summoned a vast throng of those whom He had restored to health, bodily. A few of them you will quickly recognize;

Lazarus, Bartimeus, the ten lepers, the son of the widow of Nain, the ruler's daughter, Peter's mother-in-law, and a host of others who were made free of evil spirits through His grace. Then there was that other army of those who had in one way or another been healed in body or soul - an army such as the world had never beheld might have marched up the hill with Him, had He chosen to summon them. Moses and Elijah, who appeared on the Mount of Transfiguration might have led the throng; the twelve legions of angels He once said were ready at His call. Heaven could have emptied itself, and each created angel would have joined in doing Him honor, joyfully, had He chosen to permit this. Imagination would fail us, were we to try to picture the scene of His triumphal entry into Jerusalem, had He chosen to exert His powers in summoning those who could have been called.

3. The Promise for A Coming Day. The great procession is yet to come, for the day is coming when the Son of Man will return to the earth "in all His glory, and all His angels with Him." John, the beloved Apostle, tells us, "I saw heaven opened, and behold - - -." Yes, there is to be a great triumphal procession in which Jesus Christ will one day summon all His followers. At that time, heaven shall be drained of all its resources to make it worthy of the King of kings, the Son of God. Prophecy has foretold His coming in humility, and this came to pass; prophecy has also told of His coming in glory, and that too, shall come to pass.

A.F.Schauffler,D.D.

For information which will help you in considering or planning your Fund Raising Campaign, fill in the following coupon and mail it to the EXPOSITOR. No obligation.

Dr. Nygaard,
The Expositor, East Aurora, N.Y.
Please send me information on your
Church Fund Raising Campaigns.

Name.

Address.. . . .

City or Twon.

Denomination. State.

THE CHURCH FUND-RAISING COLUMN

By Norman E. Nygaard, D.D.

Dr. Nygaard is a Presbyterian minister who has contributed regularly to The Expositor for more than thirty years. For the last six years he has given full time to writing and professional fund raising for churches.

QUESTION: We are considering a building fund campaign but some of the most influential members of our church have indicated that they would not make their pledges until they ascertained what other members are going to do. Can we start without them? Will it injure the campaign to have them wait?

ANSWER: If those people are as influential as you indicate, it will certainly injure the campaign immediately if they stay out until the end. Ordinarily, people of influence are expected to come in first. They set the giving pace for the entire congregation.

If everyone made his pledge as to the Lord, it would make little difference what others did. Unfortunately, pledges are all too infrequently made that way. John Jones says, "If Bill Smith only pledged \$1000 then certainly I shouldn't be expected to give more than \$500. The intimation is that John Jones could have given more but that he is basing his giving on a comparison with that of Bill Smith.

It would be advisable to remind those influential members that their influence does count for a lot and that for that very reason they should lead in their giving as they do in other activities in the church and community.

QUESTION: How long should a pledging period be?

ANSWER: It goes without saying that the longer the pledging period, especially in a church where the majority of members depend upon monthly or weekly pay-checks, the larger the amount pledged.

However, when a church faces a series of campaigns - and this is true when an old church is to be replaced in its entirety or when a church is growing rapidly in a new district - it may be advisable to shorten the pledging period and plan to conduct several campaign

Our experience indicates that the second campaign can be for a larger sum of money than the first was designed to raise. It should also be remembered that the great cathedrals of Europe and the greatest churches in America ordinarily were not built in a day. Some of the most successful pastors who have served their churches over long periods of time seem always to be in the midst of a church building campaign and their churches thrive under that type of leadership.

LITTLE SINS

The danger and evil in so-called little sins, is emphasized in Matthew 5:19, *Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of God.* When we are tempted to brush-off these little sins by saying, "It's just a lark," or "Business is business," let us think soberly of "these least commandments" emphasized by Matthew.

FROM EASTER TO THE CLOSING OF SCHOOLS IN YOUR COMMUNITY

Emphasize the religious welfare of the young people; it is upon them that the nation must depend in the coming tomorrow. In order to lay the groundwork for understanding the need of a sure faith in the Divine Redeemer, many churches are planning a seven-week program of educational Evangelism in which both young and old take part, with a service for receiving new members on the day of Pentecost.

Plan a "Get Acquainted" meeting or reception. Strive to make it genuine, and point every aim to the need for a strong, active faith, in which both the old and new members benefit. Seek information about the talent and abilities of each member or prospective member, in order to open the way for the use of every talent in deepening the fellowship and service within the membership.

Seek personal contact with all absentees; contact all new residents of your community, whose names have been listed by the present members or sent in by former pastors where such people have lived. Have your committee on Evangelism call on all people in the community not listed in local churches.

Plan a Father-Son gathering and leave the program detail to the group chairman and his committee. Urge them to enlist all members to contribute of their talent and abilities toward making the meeting a heart-warming occasion.

Have a Mother-Daughter gathering also. Make it as heart-warming and joyful as possible, especially from the spiritual side.

Pentecost, the birthday of the Church. Aim to impress upon every member the actual meaning of the coming of the Holy Spirit in the Upper Room - the Spirit whom Jesus promised to His followers, as Guide and Inspiration.

Children's Day and Flag Day.

RECOMMENDED MUSIC FOR CHOIR AND ORGAN

Proper music is an important source of inspiration in any church service. Recognizing this fact, Mrs. Ethel K. Leach, experienced in the field of church music, has compiled information, now available in free pamphlet form, to help churches with this phase of their program.

The pamphlet contains suggestions on Church Music for Christmas, Easter, Palm Sunday, Thanksgiving, in fact for every Sunday of the year, listed concisely with type of music, name of composer, and publisher for each selection.

The EXPOSITOR recommends that you write now for this free pamphlet to the Collegiate Cap & Gown Co., 1100 North Market Street, Champaign, Illinois. You will be pleased with it.

We are preparing a study on communism and the churches. Material from all parts of the country on this subject would be useful and welcome. Persons with information on any of the following three topics are invited to communicate with us at Union Theological Seminary, 3041 Broadway, New York 27, N.Y. (1) Documented evidence of actual communist attempts to infiltrate the churches or make use of the clergy, Protestant, Catholic, Eastern Orthodox, or Jewish. (2) Examples of false or irresponsible charges of communist influence on religion in America. (3) General data on the Social Gospel as it relates to either or both of these topics.

Ralph Lad Roy
Paul A. Carter.

WRITERS IN THIS ISSUE

HERBERT H. HAHN, *Methodist Church, Ravena, New York.*

W. FRANKLIN HARKEY, *Presbyterian Church, Washington, Pennsylvania.*

JOHN H. JOHANSEN, *Moravian Church, Winston-Salem, North Carolina.*

WILLIAM J. KRUTZA, *Baptist Church, Galva, Illinois.*

CLARENCE E. MACARTNEY, *Presbyterian Church, Beaver Falls, Penn.*

J. R. MANTEY, *Professor of New Testament, the Northern Baptist Theological Seminary, Chicago, Illinois.*

NORMAN E. NYGAARD, *Presbyterian Church, Encino, California*

MILTON THOMAS, *Methodist Church, Hazen, Pennsylvania.*



THE PULPIT



JUDAS, Son of Perdition

CLARENCE EDWARD MACARTNEY

*Text: John 17:12. None of them is lost,
but the son of perdition.*

WE can be sure that one man out of mankind has been saved. We can be sure, too, that one soul out of mankind has been lost. We know this upon the authority of Jesus. He said of the Penitent Thief "Today, shalt thou be with me in Paradise." Of Judas He said, "None of them is lost but the son of Perdition; that the Scriptures might be fulfilled."

The loss of a soul, and only Christ, Himself, who died to save sinners, has the authority to say who is saved and who is lost -- the loss of an immortal soul is the supreme loss, the supreme tragedy. Jesus returns to that and warns us against it over and over again. He asked that great question, "What shall it profit a man if he gain the whole world and lose his own soul?" The loss of any soul is a tragedy; but that tragedy seems all the darker and more solemn when it is the soul of a man like Judas Iscariot, who was called to the highest office on earth, to be an Apostle of Jesus Christ; who was associated closely with Jesus for the space of three years, and who had for a preacher, not the kind that you and I have, a fallible man of like passions with ourselves, but the living Word, Himself, the Eternal Son of God. And yet, Jesus, Who died to save men, said that he was lost. "None of them is lost but the son of perdition."

God's Foreknowledge And
Man's Free Will

The fact of God's foreknowledge and man's free will and responsibility is strikingly set forth in the tragedy of

Judas. Jesus said of him, "The Son of Man goeth as it is written of him; but woe to that man by whom the Son of Man is betrayed. It were better for him that he had never been born." In other words Jesus says that His betrayal and crucifixion were a part of God's great plan for Him and for the redemption of the world; and yet that the part which Judas played in the death of Jesus was so great a sin that it would have been better for him that he had never been born. Likewise Jesus said in His High Priestly Prayer "Those that Thou gavest me I have kept, and none is lost, but the son of Perdition; that the Scriptures might be fulfilled. That, of course, does not mean that Judas was condemned and lost for the sake of fulfilling an Old Testament prediction, but rather that what he did had been foreknown of God.

The Bible never teaches the doctrine of predestination by itself, but always together with the fact of man's freedom and responsibility. We are not puppets on the stage, moved to and fro by an invisible hand. We are not like balls rolled down a groove. We are not enmeshed by circumstances which make our course of action inevitable, but we do have the freedom to choose what we shall do, and we are accountable for what we do.

How Men Fall Slowly

The tragedy of Judas tells us how men fall slowly. Judas did not plunge in a moment into his great transgression. It was the usual course that men follow before they go to their doom. He did not become a traitor in a day, or just in that

night when he met with the enemies of Jesus to betray Him. That was only the last step. There is no reason to think that Judas was a traitor from the very beginning. Indeed, at that time there would have been no object in betraying Him, and none to whom he could betray Him for then Jesus had no enemies and no marked opposition among the leaders of the people. John says that Jesus "knew from the beginning" who would shortly betray Him. But that does not mean that Judas was a traitor from the beginning, only that Jesus foresaw what he would do. In the beginning of his relationship with Christ, the prospect was as fair for Judas as for any of the other disciples.

Long ago in Florence a painter was at work on a painting of the Madonna and Child. After much searching he selected a beautiful young peasant mother and her child as the model for the Virgin. Many years later, he was working on a study of Judas Iscariot. In search of a suitable model, he visited the prisons and penitentiaries, and at length, in one of the jails, found a man of sinister face and with a long record of heinous crimes, and chose him for his model. He went to the jail every day and set up his easel before the prisoner's cell. One day as the painting was nearing completion, it suddenly dawned on him that this condemned and wicked criminal was the very person whom, as a child, he had used as the model for his painting of Mary and the infant Jesus. Great, indeed, are the possibilities for good and evil of every human soul!

In some Judean village Judas first heard Jesus preach. His words stirred him and moved him; and he took other opportunity to see and hear Him. One day Jesus turned to him, as He had done to the other disciples, and said, "Follow me," and Judas arose and left all and followed Him. When Jesus looked into his face that day, He saw a possible apostle in him. We cannot tell how or why it was, but whereas in the case of the other disciples their association with Jesus brought out the best that was in them, the association of Judas with Jesus brought out the worst that was in him. The same sun nourishes the weeds and brings out the flowers. So Christ, as

Paul said, is a "saviour of life unto life, or of death unto death." Through the choice of his own will, and through his obedience to, or rejection of, the Holy Spirit, a man is either better or worse because of his association with Christ.

Much of the tragedy and fall of Judas is beyond our scrutiny, Yet there is also some light thrown upon this mystery. One motive, according to the Gospels, was that of avarice. John said that Judas objected to Mary's beautiful and costly gift when she broke the alabaster box of ointment, precious, very costly, and poured it on the feet of Jesus, because "he was a thief and kept the bag." He thought the money ought to have been spent on the poor, but his purpose was to get it into the bag and take it for himself. But John is writing *after the event*, and no doubt did not know at the time that Judas was a thief. That incident in connection with Mary's gift to Jesus was probably the last step in his covetousness. The first time he stole from the bag, he probably intended to return the small amount he had taken. But he repeated his transgression until now he has sunk so low as to be distressed and hurt at the thought of so much money being "wasted" in Mary's ointment, and which he might have had for himself. Avarice was consummated in hypocrisy. Judas cared not for the poor, but wanted the money for himself.

It is quite likely too, that disappointment with Jesus because He did not declare Himself a king and take an earthly throne played its part in the final downfall of Judas. He was not the only one of the disciples who thought that their association with Jesus was to make them share with him in the riches and glory of an earthly kingdom. But the others survived that disappointment. Judas did not. It may well have been, too, that resentment and the spirit of revenge contributed to the fall of Judas. His conscience must have let him know, when he listened to the preaching of Jesus, that Jesus knew what was in his heart, as when He said, on one occasion, "Beware of covetousness," and again, "Is not one of you a devil?" Having made up his mind to desert Jesus and betray Him, and get what little he could out of

it, he did it in a way that brought, as he thought at the time, a grim satisfaction to him. There were other ways in which Judas could have pointed out Jesus to His enemies. But he chose to do it with the beautiful symbol of friendship and confidence and betrayed Him with a kiss! That would indicate that the light that was in Judas has become darkness, and that he seeks satisfaction in delivering Jesus over to His enemies with a kiss.

But we have not mentioned that which was the real explanation of the fall of Judas, the explanation given us by John and by Jesus in the Gospels, the explanation of every other soul's transgression and sin and fall. Luke says that Satan entered into Judas, and John says that the devil put it into the heart of Judas to betray Him. All these other things were baits used by Satan. When Jesus said, referring to Judas, "Is not one of you a Devil?" He did not mean that Judas was a demon any more than He meant that Peter was Satan, when He said to him, "Get thee behind me, Satan, for thou art an offence unto me." What He meant was that Judas was yielding to the temptation and influence of the great enemy and destroyer of human souls. As between Satan and Jesus, Judas finally chose Christ. He refused to let Christ come into him, and opened the door to Satan. And there you have the whole history of evil, of temptation and of a lost soul. The great Russian writer Dostoyevsky says there are two things that Satan desires above all others to accomplish; first, to reduce all men to the same level, without spiritual character and spiritual aspirations; and second, to persuade all men that Satan is not a reality. Beware of that! If you make Satan a myth, you may wake up one day to discover that you, yourself are a myth.

Men Fall

In Spite Of Warnings

Once more, the tragedy of Judas tells us how men are lost in spite of warnings and in spite of the obstacles which God sets before them. Judas had many warnings. It was early in his association with Jesus that Jesus said, "Have I not chosen you twelve, and one of you is a devil?" Every time that he heard Jesus

utter searching words as to covetousness and the love of money, that was a warning for Judas. When Jesus told men to cut off the right hand, or right foot, to pluck out the right eye, and go maimed into eternal life rather than with their whole body be cast into hell, that was a warning for Judas. When He said, "Remember Lot's wife," that warned Judas of the fate of those who start to follow Him and then turn back. Then there was a warning of a different nature, a tender and a beautiful appeal. When Judas found fault with Mary's gift, Jesus praised Mary, and said she had done this against the day of His burial and then added "The poor ye have with you always, but me ye have not always." The heart of Judas must have been hard, indeed, to resist such an appeal! Then came the Last Supper. Event after event on that memorable night was an appeal and a warning to Judas. First, when Jesus said, "One of you shall betray me." And what an appeal and warning that was when Jesus washed the feet of Judas! What did Judas think when he felt the touch of those hands upon his feet and when He gave him the sop and said to him, "What thou doest, do quickly." Perhaps that too was a final appeal. And when in the Garden of Gethsemane, after Judas had bestowed that traitorous kiss upon Him, Jesus, still calling him friend, said, "Friend, betrayest thou the Son of Man with a kiss?" Perhaps that was a final appeal; and even then, had Judas turned and repented, Christ would have forgiven him. But over all these warnings and obstacles Judas rushed onward to his doom. "He went out, and it was night." A night that separated him from his better self, from the eleven disciples, and from Jesus, Himself. When Balaam was riding eagerly on his ass toward Moab to win a reward for cursing the Children of Israel, an angel with a drawn sword appeared in his path. So God sends angels, warnings, obstacles, pleadings to hold us back from doing evil. When you see the flash of that angel's sword, do not attempt to pass it.

How Men Choose

Their Place and Destiny

The tragedy of Judas tells us how men
(See page 66)

The Matchless King

W. FRANKLIN HARKEY

Text: Matt. 21:5. Tell ye the daughter of Sion, Behold, Thy King cometh unto thee, meek, and sitting upon an ass.

MANY triumphal entries have been made into Jerusalem, but none so strange and simple as Jesus' entering the Holy City on the Day of Palms. Medieval history tells the story of the entry into Jerusalem, July 15, 1099 by the Crusaders. After a siege of six weeks, the Crusaders entered the city and chose Godfrey of Boullion as King, but he gallantly refused to wear a crown in the City where Christ had worn a crown of thorns.

In December, 1917, of World War I, General Allenby came into Jerusalem. Accompanied by a guard of one hundred fifty allied troops, Allenby, himself, walked into the Holy City amid cheering of thousands who lined the streets. Thus through the centuries, Jerusalem has been the scene of many conquerors who came, and some of them departed ingloriously.

But the entrance of Jesus was different. No military pomp or power accompanied His entry on the back of a lowly ass. His entrance was unimpressive as far as show of temporal power was concerned, yet He came as a conqueror. Scripture affirms that Jesus is King. He came, not as King over Jerusalem alone, but over the whole earth. As the Revelator tells us, He is "King of Kings, and Lord of Lords."

In the midst of a world that has demonstrated the finesse of material power, it might be well to pause and consider the claims of Jesus. Though kings may come and go, the King of Glory remains. Kings are by no means popular today. They will be increasingly less popular in the coming years. But, still Jesus is hailed as "the matchless King." The church redeemed will never cease to sing, "All hail the power of Jesus' Name! Let angels prostrate fall; Bring forth the royal diadem, and crown Him Lord of all." But the world, forsooth, may inquire wherein is He a King?

In His Intellectual Acumen

Christ's supremacy can be seen in the intellectual field. "On His head were many crowns." Crown Him as Lord of the intellect. When the soldiers were sent to bring Jesus they returned saying, "Never man spake like this man." Nearly fifty times in the New Testament, Jesus is addressed as Teacher. He is indeed the world's teacher, unique, understanding and ultimate. Matthew says, "He opened his mouth and taught them."

The question may be asked, has the world of thought not outgrown Jesus? One can but reply that Jesus is not out of date. His message is as fresh and dynamic now as it was when it came from His warm heart nineteen hundred years ago. The centuries of thought have not left him in the rear. No essential truth He uttered has been found to be false. The charm and originality of His words still hold the attention of men. This is all the more wonderful when we consider that Jesus never entered a college or university. More than this, teaching that is at variance with Jesus will surely fail. Socrates and Plato among the Greeks were great thinkers, but Jesus is greater. He is contemporary with all the ages.

More than that, wherever Christianity has gone, ignorance has been dispelled. Lands where Christianity prevails are dotted with schools and institutions of learning. Paganism has never had a passion for learning. The leaders of false religions have been slow to spread even the elements of learning. Literacy campaigns are now the order of the day in all backward nations, but they had their inception in the Gospel as preached by the missionaries. That the world fails to recognize that Jesus is King in the realm of the intellect does not invalidate His teaching. His teachings concerning men's need for God and God's love for men have never been approximated in other teachers.

In His Spiritual Perception

"On his head were many crowns." None of these shines more gloriously than that of spiritual perception. He was holy and undefiled, separate from sinners. Yet, as the Scriptures tell us, He knew what was in man. As men and wom-

en stood in the presence of Jesus everything mean and selfish was revealed. Nothing is so needful in life now as to let the pure and holy life of Jesus shine upon sinful lives. Search the lives of Buddha, Mohammed, or any other teacher and see if you can find anything comparable with Jesus.

It is commonly said that the nearer a man lives to God the keener his sense of defect and failure will appear. Jesus lived close to God, but He never had the sense of failure that men have. He revealed God to men. Jesus never aspired to temporal power. He was unmoved when in the presence of temporal rulers. The Roman Governor marvelled. The description of Jesus coming in triumph into Jerusalem does not describe the movements of an earthly king. He came "meek and lowly and riding upon an ass." But, of the "increase of His government and peace there shall be no end."

Other kings have ruled with a rod of iron. Even in our day the ruthless of the rulers have amazed the world with their ruthlessness. Napoleon could say that kings and emperors rule by force, but Jesus of Nazareth founded a kingdom based on love. In a world ruled by Christ problems of how men are to live together would solve themselves and vanish.

In His Desire To Redeem

Jesus came to a world that was lost. He was always reminding men of this fact as He talked about the things that were "lost," the lost coin, the lost sheep, the lost boy. He is the matchless King who came to seek the lost. The world had grown old in sin. It is still in bondage to evil. The crown of redemptive love belongs to Jesus. No other one has ever shown the compassion that Jesus displayed for those who missed the way in life. As we think of the sweep of His compassion truly we catch His universal sympathy. Born in Judea, plainly Jesus was not a Jew in His outlook. He said, "I am the light of the world." Compare Him with the earth's great ones. When you mention Caesar, you immediately think of Rome. Mention Plato to any group of high school students and immediately the reply is, Greece. In the realm of great thinking and preaching John

Knox is synonymous with Scotland. But Jesus was a cosmopolite. His character and breadth of feeling were such that He could take all into His great heart.

Intimacy often lessens the sense of awe, but not so with the disciples. The longer they lived with Him the more they came to understand the purpose of His mission. Edward Everett Hale said, "Personality is the greatest thing in the world." Both in His personality and in the breadth of His vision for men, Jesus transcends all others who have ever lived. For our life today He stands with outstretched arms willing to forgive the sins of men. The world may still find in Him, the "Matchless King," the way, the truth, and the life.

In His Challenge To Men

We are not unacquainted with men who have sought to dominate and control the lives of men in modern history. Too long has the world suffered as a result of the selfishness and ambitions of men. Their challenges have too often been to destroy what others have in order to satisfy their own desires. But, here is Jesus who cannot be shunted aside. He came to Jerusalem in the long ago amid the shouts and hosannas of the multitude. For three years Jesus had walked up and down Galilee and Judea challenging men to live Godly and righteously in this present world.

Jesus still confronts men with the call to live Christ-like. Our decision today is no less than that which the rulers and people made during the Passion Week of long ago. It remains for us to make choice whether or not we shall take Him for our King. Christ comes to claim us as His own, but our choice is free. Every heart must decide. In choosing Christ as King we decide to share with Him in the building of His kingdom on earth. His voice calls for sacrificial work, faith, loyalty and love.

Jerusalem of old had to make a choice. Jesus had wept for her, but she rejected the overtures of His love. The rulers turned their back upon the Prince of Peace. Frequently, nations face the same issue. The world looks dark enough. It was dark when Jesus was crucified, but it would be infinitely darker did we not have before us the Christ of

Calvary and the Christ of the Resurrection morning. World conquerors are helpless to bring man to a day of peace. The King of Love who has come to establish righteousness and peace alone can bring peace to this world. One of the poets of Israel sensed that truth in prophetic vision, when he wrote the Second Psalm. Notwithstanding the tumult of evil in the world, God says, "Yet have I set my king upon my holy hill of Zion." The hosannas fitted into the picture. For "on his head are many diadems," and He is "King of kings and Lord of lords." He is not a king whose plans and purposes have been thwarted, for He reigns.

*The head that once was crowned
with thorns*

*Is crowned with glory now;
A royal diadem adorns
The holy Victor's brow!*



Thomas -- One of the Twelve

MILTON THOMAS

IT may be a personal whim of mine, but I have long wanted to make a Bible study of the apostle whose name I bear. He was an honest skeptic who found his way to an abiding faith, but before that he was designated as

One Of The Apostles

You will find his name with the others as Matthew gives the list - "Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." Thomas along with the others could boast no illustrious ancestry, princely fortunes, or high position in social or civic life. They were from the more humble classes -- tax-gatherers, fishermen and sons of toil.

At the center of the twelve one thinks of the three, Peter, James and John.

Thomas was not one of them. Much more has been written of these than was written of Thomas. And yet more has been said of Thomas than of some of the others such as Thaddeus or Bartholomew. One may think of Jesus' followers as in three concentric circles. The larger circle was composed of the seventy. They were His disciples and knew Him as Lord and Teacher. Jesus entrusted them with a measure of power and responsibility. Within this circle was another of twelve, the apostles. Christ took them apart in a special way, gave them a special revelation of Himself and special responsibilities. Within both circles was another one composed of three. These had a special place in the time of His sorrow and exultation. They were with Him in the Garden and at the Transfiguration.

Thomas was not in the outer reaches of the seventy but within the twelve. However, he was not within the three. He was not one of the greatest nor was he the least. A miner might speak of him as a run of the mine apostle. In the parable of the talents he would not be the one with the five talents nor the one with the one, but rather the one with the two talents. He was like so many of us -- just average.

As an average apostle we see him

Fishing After The Resurrection

They were at the Sea of Tiberias -- Peter, Thomas, Nathanael, the sons of Zebedee and two others. It was nightfall. Peter said, "I go fishing." The others replied, "We also go with thee." So they went out onto the lake fishing. Then in the morning light they saw Jesus on the shore but did not recognize Him. It was the risen Christ. He spoke to them asking if they had caught anything. They replied, "Nothing." At His suggestion they cast the net on the other side of the boat and caught an exceedingly heavy catch. Then one of them recognized Him. He told them, "Come and dine." There was a fire with fish broiling over it.

In this instance Thomas might have been called a "me too" person, or a "Yes man." He was still unsettled. Such strange things had happened. He was ready to go with the crowd. But

remember, when he went with the crowd it was the right crowd. There is a value in standing alone when necessary. But most of us like to be with others. If we go with the crowd, we had better be like Thomas and make sure it is the right crowd. The Christian crowd can help us in times of temptation and trials.

This was the time between the Resurrection of Christ and the giving of the Great Commission. There is no question here of his doubt or faith in the Resurrection of Christ. That had already been settled for Thomas. It was the dangerous in-between-period when almost anything could happen. It was similar to the time Paul spent in Arabia getting settled between his Damascus Road conversion and his active ministry.

Following conversion there is the need to be led on to Pentecost and to the Great Commission. So next we find him

In The Upper Room

We read of him along with the others in the first chapter of Acts, "When they were come in, they went into an upper room where abode Peter and James, and John and Andrew, Philip, Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zilotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren."

There is to be found in the Bible no study of Thomas and Pentecost. But his experience must have been similar to the others. One hundred and twenty men and women were meeting daily in a large upper room for prayer. Jesus had commanded them to wait for the Holy Spirit from Heaven. Jesus had gone to heaven. They could no longer see Him. But they remembered His words and acted accordingly. When the day of Pentecost, a feast day of the Jews came suddenly there was a sound like the wind and what appeared to be split tongues of fire hung over each of them. They were filled with the Holy Spirit. They rushed into the streets below where Peter gave that marvelous sermon, and three thousand were converted.

They had received the power to witness that Jesus had promised them.

They, according to the record, were all filled with the Holy Spirit, and according to Peter, their hearts were purified by faith. Among them was Thomas, the average apostle.

Our last picture of Thomas is as the

Apostle To India

History is an interesting study. It can not be defined as the past merely, nor as a study of the past. It is the study of the record of the past. How much has taken place in the past, interesting and challenging as it may be, which we can not study because it has never been recorded. In the Acts of the Apostles, we know what Peter and Paul did, in considerable detail, but the record of the other apostles' activities is strangely absent.

Yet, there is in India, today, a Syrian Church of some 700,000 members who claim that the Apostle Thomas was their founder. They go by his name, the Mar Thomas Church. Historians say that it may be difficult absolutely to prove that Thomas founded this church, but they also admit an equal difficulty in disproving it. It is not difficult to accept this tradition. We do not have the record but we do have the church of his name.

The study of the missionary journeys of Paul is a thrilling one. Upon that background we might use our imagination in constructing the missionary journey of Thomas to India. We can picture him passing through the Arabian desert, over the Himalayas and down into India. Or it may have been by boat into the Red Sea, the Persian Gulf, and the Indian Ocean until he finally reached India. What he did we will probably never know but it would have to be an extremely interesting trip. We know that he made the trip and that God's Spirit guided him. He presented the Christ and probably, along with some defeats and persecutions, he achieved a victory that in the Mar Thomas Church, lasts until today.

Yes, the apostle Thomas is an interesting study. He was the two-talent Christian who tarried for Pentecost and accepted the Great Commission. His record is largely lost to history, but a church was established which continues to use his name, as founder. We may

not be great and we certainly hope that we are not the least. Probably our names will not figure in history. But we may leave an influence which will live on through the years, if we will.



First, Give Yourself

NORMAN E. NYGAARD

Text: II Cor. 8:5 First they gave their own selves to the Lord.

IN his notable poem, *The Vision of Sir Launfal*, James Russell Lowell wrote these oft-quoted words,-

*Not what we give but what we share,
For the gift without the giver is bare.*

Paul had the same thought in mind when he wrote concerning the members of the church at Thessalonica, "They first gave their own selves unto the Lord,"

If it could have been said of Paul that he had a favorite church -- and most ministers report that one of the fields where they have served during their life-time is their favorite -- it would have been the church at Thessalonica in Macedonia, largely because of the almost unanimous consecration of the entire membership.

When the church in Jerusalem needed help, possibly because of the failure of the communal form of living which they practiced and undoubtedly because of the severe persecution which the members suffered, the church in Thessalonica immediately took an offering to send with Paul to the city where the church was born. "Out of their poverty" they gave "because of the richness of their spirit." This, at least, was the way in which Paul described the motivation for their giving.

When people first give themselves it doesn't make any difference whether they are rich or poor: they will give gladly to the extent of their resources to any worthy cause. When people have never learned to give themselves and have no intention of ever doing so, then, no matter how urgent the appeal may be they will make no gift whatsoever, or if they do so it will be very grudgingly.

Every year when people are invited to

make their pledges to the Community Chest, there are always those who grumble at giving a pittance to this remarkable adventure in practical philanthropy and good citizenship. They give not because they believe in giving but because they don't want to lose the esteem of their neighbors -- surely the most crass and selfish reason for giving which exists.

A very comfortably fixed man was asked to make a building-fund pledge to his church. Ungraciously he said to the young couple who called upon him, "Here is a check for one hundred and twenty dollars. If you don't like it or you don't think it is enough I'll leave the church." Another said, "Here is twenty-five dollars. Take it or leave it."

It would have been far better for both of those people to have made no pledge at all, since the gifts were made in such a spirit that they were not true gifts and were made in such a manner that no blessing could possibly accrue to the donors.

*Who gives himself with his gift feeds three
Himself, his neighbor and me.*

The prerequisite for giving is just that. When my love and good will do not accompany my gift, then is the gift worthless.

When she was approached to make a pledge, a very wealthy woman told the visitor that she was in decidedly impoverished condition. She only had one maid and a yardman left and things were getting really rugged for herself and her husband. Then, a month later, she bought a beautiful new Cadillac to add to the several cars they already possessed. Now, to be sure, we ought to recognize the fact that the woman actually was poor, for she felt impoverished, and we are what we feel ourselves to be. She had never learned to give herself to the Lord, and so she had nothing of value to give.

By way of contrast a young engineer continued to drive an old wreck of a car although he proudly insisted that there was a wonderful motor in the heap -- pledged two thousand dollars. He had held a family conference and he, his wife, and their four small daughters had solemnly determined that a church sanctuary was more necessary than a new

car and they wanted to have a part in such an enterprise.

Unitedly, as a family, they had decided to give their own selves unto the Lord, giving out of the abundance of their faith and good will.

"But," someone asks, "what did Paul mean when he spoke of giving oneself to the Lord?" It is well to bear in mind that this is not an isolated use of this figure of speech. Elsewhere Paul exhorts his friends in these words: "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable (or spiritual) service." Certainly he couldn't have meant that people should be literally sacrificed upon some stone altar as Abraham apparently intended to sacrifice his son Isaac.

Paul had no desire to see people slain for the glory of God. In fact, he would have insisted that God could not thereby be glorified. "Though I give my body to be burned and have not love," he wrote, "I am nothing." Such a sacrifice would be abhorrent to the Eternal. Paul meant that the thing which had happened to him whereby he gave up everything in order to be a disciple and an apostle of the Lord Jesus Christ was the normal experience for a Christian to have.

One who first gave himself to the Lord would not think of personal comfort. He would not be concerned with his own wellbeing. His primary concern would be for the advancement of the Kingdom of God and the welfare of others. He would forget self in service. Certainly it is not easy to do. All of us sense in ourselves an innate selfishness, a lack of concern for the wellbeing of others. And psychologists tell us that a basic requirement of life is that we should love ourselves. "Self-preservation is the first law of the universe," the biologists say.

Running counter to that law are certain great and noble ideals, such as the traditions of the sea, "Women and children first," and "The captain is the last to leave the ship." In time of war, when a plane is hit by enemy flak, the last man to bail out is the pilot who is also the commanding officer. It took a direct order from the President to get Douglas MacArthur to leave the Philip-

pines.

In a real sense these ideals and traditions are a part of a much higher law. Self-preservation is basic. We shall concede that, but the reason why women and children leave shipboard first is that that which may serve to protect humanity as a whole shall have first call upon our lives. If only a few strong shall be permitted to escape in life-boats, then humanity as such would suffer. In that sense the tradition is a humane extension of the law of self-preservation.

Essentially, that is why Paul gave himself first and then all that he had to the Lord, and why his example so captured the hearts and minds of the Thessalonians that they poured out their substance in cheerful gladness at being permitted to serve their fellow Christians in Jerusalem.

Now, why, after giving oneself, does it follow that one pours out one's substance for the Lord? Occasionally one meets a minister of the Gospel who makes no pledge to his own Church, the Community Chest or any of the great Christian causes for which the Church stands.

He will explain his position by saying, "I am giving myself, you see, all that I have, all that I am. Everything is dedicated to the Lord's service so I have actually given everything to Him."

That sometimes appeals to a layman as logical though he may sense that there is somewhere a flaw in it. Actually one needs only to inquire into the minister's personal life to discover how fallacious the principle on which he has built his argument is. If he would be consistent, you see, having made such an assertion in regard to himself, he could never go to a football game, never take a ride in an automobile for mere pleasure. He could never buy and read a book for his own enjoyment, never glance through the pages of a secular magazine. All of these are innocent in and of themselves, but scarcely consistent with the position that the life of the individual is devoted wholly to the Lord.

Then, when one takes such a stand, he presupposes that in everything he is a representative of the Almighty. When he speaks the Eternal speaks. When he walks down the street God strides down

NOW
Start them younger
in your
V. B. S.
training

Concordia adds Nursery Department to 1955 V.B.S. Material . . .

A complete Christ-centered program for a new age level (the Nursery Department) . . . material specifically directed to the interests and understanding of this younger group . . . is a part of the new 1955 Vacation Bible School Material.

Get Sample Kit At Your Religious Book Store.
A \$5.75 value . . . for only \$1.50

This low price possible only because once leaders see this wonderful material, orders follow in such volume we are able to absorb the difference in cost.

Look what you get in a single sample kit:

5 workbooks (one for each level including Nursery level); 5 Teacher's Manuals; 4 Handicraft projects plus one packet of "Take-Home" items; Bulletins, Letterhead, Postcard, and Offering Envelope all in matching design; V.B.S. Worker's Certificate; V.B.S. certificate (Pupil's); Dodger; V.B.S. Button; Daily Report; Registration—attendance card; Door-knob Hanger; V.B.S. Pastoral letter; and Poster.

Concordia publishing house

3558 SOUTH JEFFERSON AVENUE • ST. LOUIS 18, MISSOURI



An Easter Gift

for young
and old



A
POCKET
PRAYER
BOOK

by Bishop

Ralph S. Cushman

containing prayers, scripture, quotations and verse. Vest pocket size, 144 pages, handsomely printed and bound in black imitation leather. More than 1,200,000 copies sold. 50 cents each, \$5.00 per dozen, postpaid.

Prayers of the Early Church
Prayers from the Middle Ages
Edited by J. Manning Potts

50 cents each, \$5.00 per dozen, postpaid.

The Upper Room

The world's most widely used
devotional guide

1908 Grand Avenue, Nashville, Tenn.

• PASTORS
• STUDENTS
• CHRISTIAN WORKERS

Send us your "WANT LIST"
Ask for free religious and
theological book catalog
LIBRARIES PURCHASED

KREGEL'S
BOOKSTORE

GRAND RAPIDS 6, MICH.

too. This is different, to be sure, from having the feeling that God walks *with* him, that God talks to his heart.

If Jesus needed a coin with which to pay the temple tax towards an institution which was peculiarly His Father's how much more do His disciples need to learn for themselves the joy and the dedication of giving. Yes, the truly dedicated minister is always a generous pledger to his own church and equally generous in giving to every cause which presents itself. Very often he gives beyond the limit of his ability.

There are occasionally other members

or workers in the church who use the same arguments to excuse their unwillingness to give. "I teach a Sunday School Class. I give of my time to the Church. Certainly, it should not be expected of me that I would give money to the church as well." Probably the phrase "it should not be expected of me..." gives us a clue to this attitude. It is one which is concerned with the attitudes of other people but these are of little importance. If I love the Lord it should be natural for me to give to Him the most that I can of all that I earn or possess. Literally, if I genuinely love the Lord, I can withhold nothing from Him. I want Him to have everything. If I keep aught for myself it is only that I shall use it to make myself better able to do His work. I keep out only that which may be needed to make me an efficient worker.

When one gives himself to the Lord, he gives himself out of loyalty and love. There is no thought of one's own advantage in giving, or the manner in which one will be regarded by others, none of the reasons which practical people might advance for giving.

A man who loves his country will, in time of war, offer himself for service in whatever capacity he can be used. That is what we call loyalty or patriotism. The man will not say, "My Life is of such supreme importance that it must be preserved. Let the armed services find others to fight in the front line. I must stay safely at home."

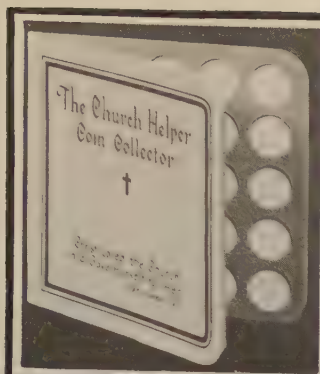
Even though the man is a Joyce Kilmer or an Allen Seeger, two whose inspired voices were stilled by sudden death in World War I, even though one is an Ernie Pyle, who laid down his life in World War II, there is no withholding of self.

In that same way those who truly love the Lord, first give themselves. For them no special exemption, no special favor. For them only complete dedication and consecration to God and His Kingdom.



What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling sea-coasts . . . Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands everywhere.

Abraham Lincoln.



The Church Helper Coin Collector



100 filled Bring. \$ 500.00 250 filled Bring. \$1,250.00
200 filled Bring. \$1,000.00 1,000 filled Bring. \$5,000.00

Appealing in its letter-dignity and color beauty

EPHESIANS 5:25 gives strength to its invitation to help

PRICE — \$9.00 PER HUNDRED — \$1.50 PER DOZEN

Order from

GOODENOUGH & WOLOM CO.

19-21 BEEKMAN STREET • NEW YORK 38

ILLUSTRATIONS

JOHN H. JOHANSEN

BEAUTIFUL LADY - FREEDOM

Text: II Cor. 3:17. Where the spirit of the Lord is, there is freedom.

An eight-year old girl was taken to New York City to see the sights. Among other things she was taken to see was the Statue of Liberty. She was fascinated by this marvelous statue which has stood for many years at the entrance to New York harbor, lifting aloft her torch of liberty to enlighten the world.

It seemed impossible for this little girl to get the scene out of her mind. After the excitement of the day, sleep did not come easily that night. "Daddy," she said, "I am thinking of that beautiful lady out there all by herself, with nobody to help her hold up her lamp. It is dark out there. Shouldn't we be helping Miss Liberty hold up her lamp?"

This little anecdote is something more than just a story. It is dark out there and it is growing darker all the time. Miss Liberty DOES need our help if she is to hold up her lamp in this darkness. How can we help? By keeping the Bible available to the peoples of the world. If the Bible falls into disuse the beautiful lady's light will go out. "Where the spirit of the Lord is, there is liberty."

RECONCILIATION

Text: II Cor. 5:19. God was in Christ reconciling the world unto himself.

Two young men attended the same

WHY EVERY BIBLE READER SHOULD OWN

STRONG'S EXHAUSTIVE CONCORDANCE of the Bible

by James Strong

• Strong's makes Bible study more thorough, more convenient, more rewarding. It lists alphabetically every word, in every passage in which it occurs. With only one key word, you can quickly and easily find the passage you seek.

• Strong's is a basic library of four complete books—

Main Concordance
Comparative Concordance
Hebrew and Chaldee Dictionary
Greek Dictionary

• Strong's is a life-time possession for everyday use—an essential tool for every minister, student, teacher, every Bible reader.

1809 PAGES 9x12 INCHES
\$11.50

Thumb Indexed, \$12.75

At All Bookstores . . .
ABINGDON PRESS



We need not a new program, but a new motive, not a new social philosophy, but transformed men and women; this is Christ's answer to the problems of our warring, acquisitive world.

Hugh T. Kerr

WE LIVE BY FAITH

By Ruby Lornell

A look at the Christian faith for lay people. Explains religious beliefs in terms of the basic questions men and women ask themselves, such as: Who am I? What Is the Word of God? How does God Work? Politics and the Will of God? Does God Speak Today? \$2.00

HINGES of DESTINY

By Dr. Ralph W. Loew

Aids to decisions in daily life, written in the lucid style which has won Dr. Loew so many enthusiastic followers. The book points up the continuous and important choices man must make in everyday living. \$2.75



MUHLENBERG PRESS

Philadelphia

Build Your Own ELECTRIC ORGAN

Churches - Schools - Homes

SAVE UP TO 60%

"ORGAN BUILDERS MANUAL"

and complete parts catalog. Describes *ARTISAN* organs and how to build them. \$1.00

"ELECTRONIC ORGANS"

A text on commercial organs for every minister and organist, by Robert L. Eby. \$5.00

Book Dealers Quan. Discounts

Electronic Organ Arts

BOX 41084

LOS ANGELES

school. They were drawn to each other by mutual attraction. They had many of the same interests. They were so mentally in tune that they could share each other's thoughts often, without words.

They graduated and both married. One threw himself into work with the underprivileged. The other entered the area of business. Their lines of thinking began to diverge. Being immersed in their own tasks and giving themselves to different problems, they saw each other less and less frequently and ceased to share thoughts and pleasures. When they did meet they talked about surface matters, never getting down to the old deep confidences. Thus they grew apart, each one feeling the other no longer cared.

At a recent meeting they talked over old times. The icicled springs of their hearts began to flow. One of them put in a letter afterwards what he would have found hard to say face to face. He wrote: "All those intervening separated years seemed to fade away. The old affection abides." That is what reconciliation between God and man is about.

CHRIST AND CONSCIENCE

Text: John 8:9 Being convicted by their own conscience.

There is a grim story that Alexander Whyte used to tell of a man who went to stay at a hotel in Glasgow. The bedroom allotted to him adjoined another room, and in the dead of night the visitor was roused and startled by strange and terrifying noises coming from the adjacent apartment. Was there a madman in the place, he wondered. Was someone trying to commit suicide? Or had some restless ghost returned to haunt the scene of former crimes? He could not tell. Numb and chill with fear, he lay through the long hours of darkness listening to the horrifying sounds. Next morning, however, the mystery was solved. At breakfast-time two police officers suddenly appeared in the dining room and, summoning a gentleman who sat at a table surrounded by the luxuries that wealth can always demand, drove him off to prison. Those sobs and wailings were then explained. They were the agonizing cries of a criminal in the grip of his own conscience.

THE FIXED POINT

Text: Heb. 23:8. Jesus Christ the same yesterday, today, and forever.

Jesus is the cornerstone of all progress. Sometime ago a man watched a surveyor get his instruments all set up and ready to get to work. He seemed to waste a lot of time, however, looking around, tapping the ground here and there in apparent uncertainty. The on-looker finally asked, "What are you waiting for, why don't you start to use our instruments. I am anxious to see it done."

The surveyor answered, "We must first find a fixed point - a place to begin."

What we are in need of these weird days, is a fixed point - a place to begin.

THE SALUTARY GIFT

Text: II Tim. 4:6. I am now ready to be offered.

When the late, noted Dr. S. Parkes Cadman, whose voice a few years back was widely known because of his able radio ministry, lay on his death-bed, messages came from all over the land wishing him a speedy recovery. But a boiling man's devotion touched and expressed most effectively the concern and love of all. He wrote, "I am a poor man and have no money, but if Dr. Cadman needs any blood he can have all of mine."

STOOPING TO CONQUER

Text: Psa. 145:6. The Lord lifted up the meek.

When, some years back, the government irrigators were at work in India, they were troubled by a native farmer who did not want them on his land, for he said it was hopeless to try to grow anything on it.

"It is hard and dry and incapable of verdure. Is it possible that it can be watered and made to produce?" he said.

"Yes," replied the official, "it can be made rich and fruitful if it lies low enough!"

If you walk through a ripened wheat-field, you will notice that the drooping heads are heavy with grain; the stems

Interest More

YOUTH



Reach the hearts and minds of your boys and girls with Christian ideals through the pages of Standard's popular Sunday-school papers. Colorful pictures, clever stories, puzzles, contests, and miscellaneous columns—as vivacious and appealing as the youngsters themselves.

Write today for free samples

THE STANDARD PUBLISHING CO.
20 E. Central Parkway, Cincinnati 10, Ohio

that hold their heads high and erect are empty and worthless.

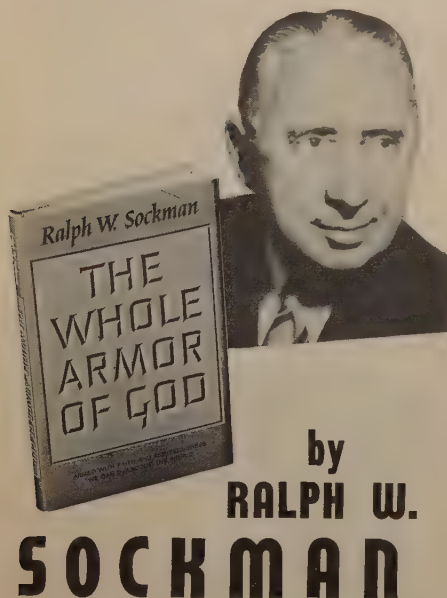
THE BURDEN OF SIN

Text: Eph. 2:1. And you did he make alive when ye were dead through your trespasses and sins.

A flippant young man said to his pastor, "You talk about the burden of sin. I feel none at all." The minister answered

A CHRISTIAN'S
MANUAL OF ARMS

THE
WHOLE ARMOR
OF GOD



by
RALPH W.
SOCKMAN

From a master preacher and radio personality, seven stirring messages based on Paul's inspiring words to the Church at Ephesus (Ephesians 6:14-17).

The Chapters: THE WHOLE ARMOR OF GOD—THE CIRCLE OF TRUTH—THE BREAST-PLATE OF RIGHTEOUSNESS—THE SANDALS OF PEACE—THE SHIELD OF FAITH—THE HELMET OF HOPE—THE SWORD OF THE SPIRIT.

Armed with these—which are the strength of God for us—we are protected from the worst that life can offer, and prepared to do battle for the best.

For all who “wrestle, fight and pray.” A trumpet call to Christians everywhere to “Arise and put your armor on . . . and win the well-fought day.” \$1

At All Bookstores
ABINGDON PRESS

“Tell me, if you placed a heavy weight on a corpse, would it feel that weight?” “No, it would not, because it is dead.” replied the youth. “That spirit is dead which is not conscious of the weight of sin,” the minister commented.

BOOKS

ABINGDON'S INTERPRETER'S BIBLE VOL. 4. THE PSALMS AND PROVERBS

This volume contains the complete texts and commentary of Psalms and Proverbs, - - two of the best-loved books of the Old Testament.

No other biblical writings, - with the exception, perhaps, of the Gospels and some of Paul's letters - have gone so directly to the heart of Christendom as has the book of the Psalms. In and through these ancient songs of praise, the church has found the promptings of the Spirit of God, the supreme O.T. example of man's search for and experience of the living God - - which through countless ages have brought comfort and strength to human hearts and lives.

PROVERBS - - “final and peerless product of the wise man's consummate skill”— a fascinating book for Christians. Rich in folklore, reflecting the fables, riddles, and parables that made up the wisdom-literature of the East - - nevertheless centered in God. Central theme of Proverbs, “The fear of the Lord is the beginning of wisdom,” is a theme with a special appeal for our generation. Through exegesis and exposition we learn that Israel redeemed pagan wisdom of her day and made it God-centered, and later Jesus Christ identified Himself with this wisdom and brought it into the redemptive plan and purpose of God.

Seven Old Testament scholars and preachers open the books of the Psalms and Proverbs for us today. They are:

W. Stewart McCullough, Introduction to the Psalms.

William R. Taylor, Exegesis of Psalms, 1-71, 93, 95-96, 100, 120-138, 140-150.

J. R. P. Sclater, Exposition of Psalms 1-41.
Edwin McNeill Poteat, Exposition of Psalms 42-89.

Frank H. Ballard, Exposition of Psalms, 90-150.

monroe FOLDING BANQUET TABLES

NEW 1955
MODELS

WITH COMPLETELY
FINISHED TOPS
Can Be Used Without
Tablecloths



Write today for new catalog showing 58
models and sizes of Monroe Folding Tables.

NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with completely finished tops, highly resistant to most serving hazards. May be USED WITHOUT TABLE CLOTHS, if desired. Also available in Formica and Ormacele special color and pattern types. Write for catalog with direct factory prices and discounts to religious and educational institutions, clubs, lodges, etc.

THE MONROE CO. 70 CHURCH STREET COLFAX, IOWA

Charles T. Fritch, Introduction and Exegesis of Proverbs.

Roland W. Schloerb, Exposition of Proverbs.

Test, Exegesis and Exposition, - - these three make up the "working page," the heart of THE INTERPRETER'S BIBLE. For fullest understanding, Introductions, Maps and General Information.

THE WOMAN OF TEKOAH, Clarence E. Macartney. Abingdon Press. 160 pp. \$2

The author of this volume of sermons needs no introduction to the pastor whose study book cases hold many other volumes from the pen of this fluent and inspiring preacher and author.

In THE WOMAN OF TEKOAH, we have another example of the author's knowledge of Scripture and his inimitable way of making "people, places and things," take on a reality and vital relation to our day.

It is no wonder that Dr. Macartney writes as he does. For more than a quarter century as pastor of the First Presbyterian Church of Pittsburgh, he has been preaching to his congregation, as he hopes, "not without profit," and with "suggestion to other preachers."

Now the author is retired and spends much of his time writing his vivid Biblical

findings. In this latest volume, we find twelve biographical sermons on both Old and New Testament characters.

One of the most effective chapters is number 4, "Five Drunkards of the Bible." A sermon on temperance, of course, but the author, in his introduction, says, "I will call upon the five drunkards of the Bible and let them do the preaching." It is different.

In another sermon he has a different kind of a "mother-in-law story." It is a sermon on Naomi, a typical Macartney presentation of the book of Ruth. You will enjoy this good volume.

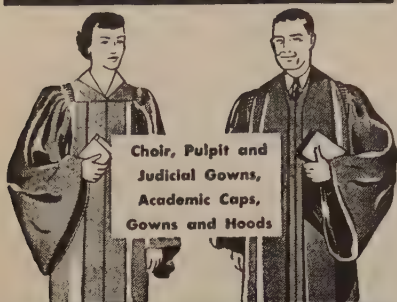
J. Waters Ramsey

ULTIMATE QUESTIONS, Nathaniel Micklem. Abingdon Press. 136 pp. \$2.00

The standpoint from which this book is written is set forth in the opening chapter in these words, "The great dogmas of the Christian Church are symbols. The elaboration of these symbols into theological formulas is a duty of the church in each generation, that it may, so far as possible, make its own faith intelligible to itself and others. The "Ultimate Questions" considered in this context are, "Creation and Providence," "The Jesus of History," "The Resurrection," and "The Cosmic Christ."

We cannot, Dr. Micklem states, under-

Cotrell and Leonard GOWNS



SINCE 1832
Cotrell and Leonard
INC.
Albany 1, New York

Through the Bible Book by Book

By DR. W. S. HOTTEL

(Chief expositor of the "Christian Life"
Series Sunday School literature. Sample
copies are available.)

These studies comprise a course on Bible synthesis and are designed to make the student thoroughly familiar with the content of Scripture. Shows the inter-relation between the Books of the Bible. An inexhaustible source of suggestive material for teaching and sermonizing.

Approximately 100 pages to each volume
Size $5\frac{3}{4} \times 8\frac{3}{8}$ inches

Uniformly bound in durable red cloth

23-B-05154— Vol. 1—Genesis, Exodus

23-B-05154A— Vol. 2—Leviticus

23-B-05154B— Vol. 3—Numbers - Ruth

23-B-05154C—

Vol. 4—I-Samuel - Song of Solomon

23-B-05154D— Vol. 5—Isaiah - Daniel

23-B-05154E— Vol. 6—Hosea - Malachi

Price, each volume, \$1.25, postpaid

Address

UNION GOSPEL PRESS

Box 6059

CLEVELAND 1, OHIO

stand completely the full wonder of God's role in man's life. But he shows, from the standpoint of history, scientific knowledge, and abiding faith, that there can be but one answer to our ultimate questions: That God controls our world; That Jesus Christ will vindicate history; and that the Christian hope is, and ever will be, valid.

John H. Johansen

THE OLD TESTAMENT IN MODERN RESEARCH, Herbert L. Hahn, Muhlenberg Press. 267 pp. \$4.00

This book is devoted to Old Testament scholarship. The author has made an exhaustive search into the various fields which have given new insight into an understanding of the Old Testament scriptures. Dr. Hahn is a professor at the Pingry School in Elizabethtown, New Jersey. After a number of years as a teacher of history, he became interested in the field of religion. He has set up courses of religion for high school students.

"Old Testament in Modern Research" deals with the following approaches: the critical approach to the O.T.; approaching the scripture in the light of anthropology, various critical attempts to understand the O.T. Dr. Hahn then studies the books of the scripture in view of both sociological and archaeological findings.

The book is excellent as a refresher course for those who have studied this subject in seminary, and invaluable to any person who is interested in a better understanding of the Old Testament.

A. Wallace Copper

TRAINING

(From page 38)

ice of the church. "So direct, then, his (the child) education, that he may be properly taught the principles of true religion." Were this generally observed, juvenile courts could soon be reduced by one half their number.

Exchange

SON OF PERDITION

(From page 52)

choose their own place and destiny. After the Ascension Peter assembled the disciples and a hundred and twenty friends of Jesus, and called on them to appoint a successor to Judas. He spoke of the fall of Judas and his tragic end, and how he was guide to them that took Jesus. Before the lot was cast to choose between Joseph and Matthias as a successor to Judas, Luke says they all prayed that God would make the lot of His own choice. But since a hundred and twenty could hardly pray all together, there is little doubt that Peter made the prayer. And this is what he said, "Thou, Lord, who knowest the hearts of men, show whether of these two Thou hast chosen,

that he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."

To his own place! What noble and tender restraint on the part of Peter! Remembering his own base denial, Peter does not renounce his fellow disciple, Judas, but says only that he "went to his own place." Had Judas yielded his heart to Christ, sermons would be preached today about Judas like the sermons which are preached on John and Peter and Philip and Paul. God calls all of us to the highest place, to be a redeemed child of God.

But men choose their final place as well as their place in this life. Before Judas chose his final place, he had chosen a place in this life which determined that future place. These present years are a part of our destiny. Even in this life we see strange contrasts in personalities and characters because men have chosen so differently. Hence, many we see have been traitors to their souls because they made the wrong choice. How important that choice is! Every morning when the sun calls you out of slumber, resolve in your heart to choose the best and highest life for that one day. That is a most illuminating phrase of St. Paul where he tells us how he made his choice, how he pressed on toward the mark of the prize of the high calling of God in Christ Jesus. He bent every effort to reach that place which Christ had chosen for him, and to which He had called him.

Not only for this life, but for the world to come, men choose their own place. Jesus said to His disciples, "I go to prepare a place for you, that where I am there ye may be also." But Judas chose in preference "his own" place. And what a place it was! A place away from God and away from Christ. Even at the very last, had Judas turned with tears to Christ as Peter did, he would have been forgiven, and Jesus, after His resurrection, might have made a special appearance to Judas as He did to Peter. But Judas did not turn. "He went out and it was night!"

For myself, when I read this story of the tragedy and fall of Judas, and then search my own heart; and when I remem-

GOWNS PULPIT CHOIR

Satisfaction in Every Stitch since 1912

SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED

Write for catalog D22

BENTLEY & SIMON

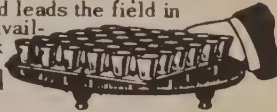
7 WEST 36 ST • NEW YORK 18, N. Y.



THE SANITARY Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set, as illustrated, permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36, or 48 cup size and can be stacked.



Circular and quotations on request
SANITARY COMMUNION SERVICE
Box 396-Dept. E. Rochester 2, N. Y.

CLARK'S

CHURCH BULLETIN BOARDS

BULLETIN BOARD LETTERS

"UNITYPE"

ILLUMINATED CROSSES

MEMORIAL AND GIFT PLATES

BRONZE TABLETS

W. L. CLARK CO., INC.

Manufacturers Since 1914

52 LAFAYETTE ST. NEW YORK 13

SEPARATE LITERATURE OF EITHER ON REQUEST

Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations



Lent - Easter

Bulletins, Letterheads, Offering Envelopes, Folders.

Write for samples

WOOLVERTON PRINTING CO.
CEDAR FALLS, IOWA

PIPE ORGANS of Distinction AUSTIN ORGANS, INC. HARTFORD, CONNECTICUT



ROBES

Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

DeMOULIN BROS. & CO.
1153 South 4th St., Greenville, Ill.

CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples
ECCLESIASTICAL ART PRESS
1710 West Market Street,
Louisville 3, Kentucky.

PUBLIC SPEAKERS!!

Let us prepare your original sermons, speeches, lectures, theses, book-length manuscripts. Professional research service. You get full and exclusive use of all material ordered.

CONTINENTAL WRITERS' & SPEAKERS' BUREAU
Main P. O. Box 627 Montreal, Canada

Study for the Degree

of Doctor of Psychology (Ps.D.), Doctor of Metaphysics (Ms.D.), Doctor of Divinity (D.D.) by correspondence in the quiet of your own home. Write for further information.

THE COLLEGE OF DIVINE METAPHYSICS INC.

Dept. E, 2811 N. Illinois St.
Indianapolis 8, Indiana

CHOIR GOWNS

PULPIT VESTMENTS
Hangings - Ornaments
and Supplies
Catalog Free on request
THE C. E. WARD CO.
New London, Ohio



CHAIRS • TABLES

IMMEDIATE DELIVERY
138 STYLES • STEEL • WOOD
FOLDING • NON-FOLDING
FACTORIES: N. Y., ST. LOUIS, DENVER
Write for FREE Catalog • Indicate Needs

ADIRONDACK CHAIR CO.

1140 BROADWAY (nr. 27th St.) N. Y. 1, N. Y., Dept.



ber that I am a man of like passions with Judas, and how Satan desires to have me and enter into me, and how men are beguiled and deceived by the temptations of this world, and for the sake of the visible give up the invisible and betray their souls, then I feel that the only thing for me to say is what the disciples said that night, one by one, when Jesus told them that one of them would betray Him, "Lord, is it I?"

The DAMPER
(From page 45)

mum physical comforts and satisfactions life has to offer, we head right for the largest piece of fire-wood on the wood-pile and wrestle around with it until we think we have things well under control. That thought pampers our little egos, but so intent have we been getting that big, knotty chunk into the place we want it, that we are unobservant of the fact that in the getting processes we have unknowingly closed the damper completely.

The spiritual fire that can warm the eternal souls of all of us, flames up only as the upward draft is strong and unimpeded.

ONLY PUNISHMENT
(From page 44)

Especially explicit and clear are both the idea of different degrees of punishment and also of its occurrence after death, in Rev. 20:12-15: "And the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it, and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."

Thus we see that the New Testament teaches that in addition to physical death there is also, for the unsaved, a spiritual death which is identified as the second death and constitutes the eternal penalty for having ignored God and the Lord Jesus Christ. "This is the second death, even the lake of fire."

FEBRUARY 1955

GENERAL

| | |
|----------------------|----|
| Book Reviews | 64 |
| Church Methods | 46 |
| Conscience | 62 |
| Death, Mantey | 43 |
| Easter Mission | 47 |
| Faith in Immortality | 42 |
| Fund Raising | 48 |
| Giving | 57 |
| Good Friday | 47 |
| Illustrations | 61 |
| Judas | 50 |
| Lenten Reading | 46 |
| Palm Sunday | 53 |
| Parental Training | 38 |
| Pentecost | 56 |
| Preaching, Krutza | 41 |
| Punishment | 43 |
| Redemption | 51 |
| Salvation | 50 |
| Sermons | 50 |
| Sin | 63 |
| Thomas | 55 |

ARTICLES

| | |
|---------------------|----|
| Death, Mantey | 43 |
| Immortality, Hahn | 42 |
| Long Handled Damper | 45 |
| Parental Training | 38 |
| Preaching, Krutza | 41 |

CHURCH METHODS

| | |
|-------------------------|----|
| Communism Survey | 49 |
| Easter Mission | 47 |
| Easter- to School | |
| Closing | 49 |
| Fund Raising | 48 |
| Good Friday Service | 47 |
| Lenten Reading | 46 |
| Little Sins | 49 |
| Music for Choir & Organ | 49 |
| Three Contrasts | 47 |
| Words From Cross | 47 |

SCRIPTURE TEXTS

| | |
|-------------------|----|
| (I) Illustrations | |
| (S) Sermons | |
| Psa. 145:6 (I) | 63 |
| Dan. 12:2 | 44 |
| Matt. 5:19 (S) | 49 |
| Matt. 10:2 (S) | 55 |
| Matt. 21:5 (S) | 53 |
| Matt. 24:46 | 44 |
| John 8:9 (I) | 62 |
| John 14:19 | 43 |
| John 17:12 (S) | 50 |
| John 19:1-24 | 47 |
| II Cor. 3:17 (I) | 61 |
| II Cor. 5:19 (I) | 61 |
| II Cor. 8:5 (S) | 57 |
| Eph- 2:1 (I) | 63 |
| II Tim. 4:6 (I) | 63 |
| Hebr. 23:8 (I) | 63 |

ILLUSTRATIONS

| | |
|----------------|----|
| Conquering | 63 |
| Conscience | 62 |
| Fixed Point | 63 |
| Freedom | 61 |
| Reconciliation | 61 |
| Salutary Gift | 63 |
| Sin, Burden of | 63 |



The OFFICE VALET

Costumers, Ward-robe Racks, Locker Racks and Check Rooms.

An Answer to every Wraps Problem

Welded steel Valet Racks keep wraps dry, aired and "in press"...end unsanitary locker room conditions...save floor space—fit in anywhere...standard in all strictly modern offices, factories, hotels, clubs, schools, churches, institutions or wherever there is a wraps problem.



Write for Catalog FL140

VOGEL-PETERSON CO.
1121 West 37th St. • Chicago 9, Ill.



ROBES

Choir and Pulpit

Added Inspiration this Easter

A complete selection of styles and materials. In all colors including white. Send today for FREE catalogs: C-17 (choir robes); J-17 (children's robes; P-17 (pulpit robes).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL., 1000 N. MARKET ST.

NEW YORK 1, N. Y.
366 Fifth Ave.

CHICAGO 1, ILL.
228 N. LaSalle St.

LOS ANGELES 28, CAL.
1634 N. Cahuenga Blvd.



We Invite Your Inquiry

GENUINE QUALITY CHURCH SEATING

GENUINE QUALITY in church pews embraces design, material, and workmanship.

MANITOWOC SEATING represents the most perfect development in pew engineering because it meets all the requirements of the perfect pew — comfort, beauty, durability — for lasting satisfactory service.

Manitowoc Church Furniture Company is equipped to supply you with church seating of GENUINE QUALITY at the right price.

MANITOWOC CHURCH FURNITURE CO., Waukesha, Wisconsin

DEPT. EX.



**CARILLONIC
BELLS or
TUBULAR CHIMES?**

**MAAS
MAKES BOTH!**

**SINGLE BELLS
PEALS • CARILLONIC SETS**

Regardless of your needs you'll find it among
our vast line of fine bell instruments . . .
starting as low as \$310.

Over 25,000 installations attest their
superiority. Get the facts before
buying. Write for details:

**MAAS-ROWE
CARILLONS**



Dept. 30, 3015 Casitas Ave., Los Angeles 39, Calif.

WHERE TO BUY CHURCH EQUIPMENT



BELLS & CHIMES

Maas-Rowe 70

BULLETIN BOARDS

W.L. Clark Co., Inc. 67

CANDLES & SETS

EMKAY CANDLES
(Muench-Kreuzer Co.) 40

CHAIRS & TABLES (Folding)

Adirondack Chair Co. 68
Monroe Company 65
Redington & Co. 70

CHURCH BULLETINS

Eccles. Art. Press. 68
Woolverton Prtg. Co. 67

CHURCH FURNITURE

Josephinum Furn. Co. 70
Manitowoc Co. 69
Redington Co., J.P. 71

CHURCH ORGANS

Austin Organ Co. 68

CHURCH WINDOWS

St. Joseph's Art Glass 67

CLOTHES RACKS

Vogel-Peterson 69

COMMUNION WARE

Sanitary Com. Service 67

GOWNS & ROBES (Pulpit & Choir)

Bentley & Simon 67
Collegiate 69
Cotrell & Leonard 66
DeMoulin Bros. 68
National 70
Ward, C.E. 68

INSURANCE

Presbyterian Fund 71

MISCELLANEOUS

Col. of Metaphysics 68
Continental Writers 68
Electronic Organ Arts 62
Goodenough & Woglom 61

PUBLISHERS

ABINGDON PRESS 39, 61,
64
CONCORDIA PUB. 59
Kregel's 60
Muhlenberg Press 62
Standard Pub. Co. 63
Union Gospel Press 66
UPPER ROOM 60, 72

CHURCH FURNITURE.



of
ECCLESIASTICAL BEAUTY
and
DISTINCTIVE QUALITY
Since 1884

Designed and Produced
by

**THE JOSEPHINUM
CHURCH FURNITURE CO.**
DEPT. E, COLUMBUS 7, OHIO



FOLDING CHAIRS
*in Steel
or Wood*
**FOLDING BANQUET
TABLES**

**WRITE FOR CATALOGUE
AND LOW DIRECT PRICES**

J. P. REDINGTON & CO.
DEPT. 89 SCRANTON 2, PA.

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.





238 Years of Service

Too Good to be Cheap

There are some things so cheap, a good man cannot afford to buy them. Money is spent for that which is not bread, and labor is expended for that which fails to satisfy. No matter how small the investment, it turns out to be a total loss. A good buy is one that does not spell good-bye to the seller. Presbyterian Ministers' Fund claims that it gives greater value for the money invested than any other company. That such a claim may be proven may be seen in the number of men and women whose lot has been made easier by the Fund's ministry. Undesirability can become a heavy liability in an insurance contract. Avoid regret by writing to:

THE PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

1717 — Two hundred Thirty-eight Years — 1955

**PEWS, PULPIT
AND CHANCEL
FURNITURE**

OF

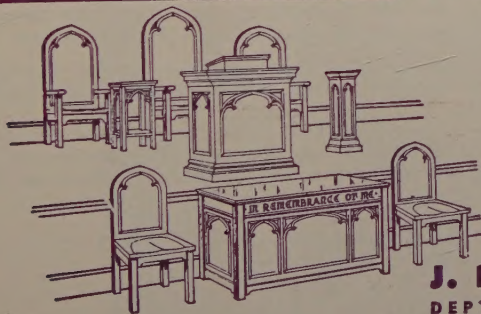
Distinction

COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial,
and Early American designs to
harmonize with every edifice.

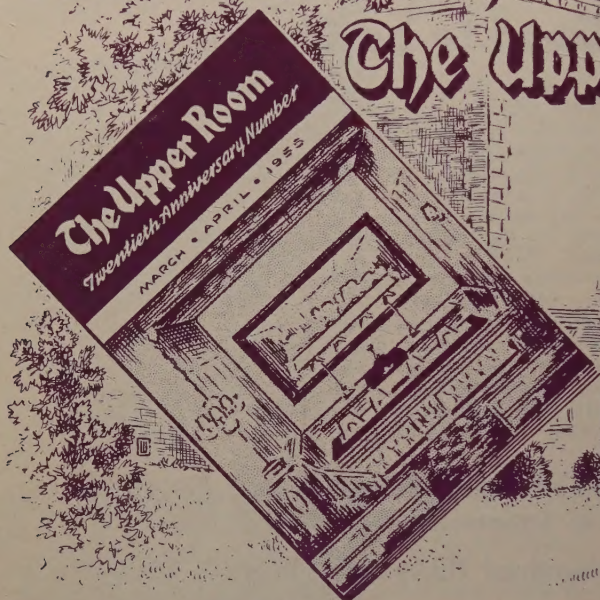
Send for illustrated Catalog
Furniture for America's Churches
Since 1897

J. P. REDINGTON & CO.
DEPT. 44 • SCRANTON 2, PENNA.



AMAZING RECORD of Worship Leadership

20th ANNIVERSARY of The Upper Room



With the March-April issue, The Upper Room reaches its Twentieth Anniversary. Its amazing circulation of 3,000,000 copies per issue is a phenomenal record among religious periodicals. Published in 29 separate editions and 24 different languages and Braille, its world-wide popularity as a daily devotional guide is evidence of the outstanding devotional content of each issue. Its contributors represent a cross-section of the Christian religion today, and it is not surprising that the combined work of such writers should meet an unprecedented demand among Protestants of all faiths . . . that all over the world, Christians lift their hearts in daily devotions through its inspiration, use it for family worship . . . that 65,000 churches supply it regularly to their congregations.

For Lenten Devotions

The weeks that lead to Easter accent the need for Bible reading, prayer, and daily devotions in order to attain the full spiritual refreshment and inspiration of this holy season.

For individual and family worship during Lent, The Upper Room affords a means of sharing the same pre-Easter meditations, prayers and Scripture with millions of other Christians around the world. Use it daily!

And at Easter time, a year's subscription to The Upper Room makes a thoughtful gift for loved ones, friends and acquaintances. Just send us your list, with 50 cents for each name, and each will receive The Upper Room for one year (six bi-monthly issues) and a gift card in your name.

In bulk orders, 10 or more copies to one address, 5 cents per copy, postpaid. Special air mail edition for youth and for men and women in service, same price. Order from

The Upper Room

The world's most widely used devotional guide

29 Editions — 25 Languages

1908 GRAND AVENUE

NASHVILLE, TENN.